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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life, Devoted to Religion, Philosophy, Mysticism & Science of Yoga.

Vol. XXX No. 4.
July-September 1996

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Editor :
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Phone 30701

Prayer

नमस्ते सते ते जगत्कारणाय नमस्ते चिते सर्व लोकाश्रायाय ।
Salutations to the Lord.

Who is the sole supreme existence; who is the origin of the Universe; who is the sole supreme intelligence & who is the shelter of all the worlds (in this Universe).

नमोऽद्वैततत्त्वाय मुक्तिप्रदाय नमो ब्रह्मणे व्यापिने शाश्वताय ॥

Who is the unique non-dual principle ; who is the liberator; (for all beings) who is the Bramhan Himself, who pervades the whole Universe & who is the only non-evanascent principle (in the Universe).

त्वमेकं शरणं त्वेमकं वरेण्यं त्वमेकं जगत्पालकं स्वप्रकाशम् ।

You are the only protector (for all)

You are the only worthy of choice (for devotees)

You are the only one who looks after the Universe

And You are the only one who shines with His Own Brilliance

त्वमेकं जगत्कर्तृपातृप्रवर्तृ त्वमेकं परं निश्चलं निर्विकल्पम् ॥

You are the only one, who is the Creator, Protector and Mover of the Universe; You are the most steadfast and changeless certainty.

भयानां भयं भीषणं भीषणानां गतिः प्राणिनां पावनं पावनानाम् ॥

You are the fear of the fearsome; you are the terror of the dreadful; you are the movement of the animals & you are the sacredness of the sacred.

महोच्चैः पदानां नियन्तृ त्वमेकं परेषां परं रक्षणं रक्षणानाम् ॥

You are the controller of the highest positions of authority. You are the higher than the highest and you are the protection of the protected.

वयं त्वां स्मरामो वयं त्वां भजामो वयं त्वां जगत्साक्षिरूपं नमामः ।

We hold you in remembrance ; we hold you in deep adoration ; we offer our salutations to you who is the only observer of the whole universe.

सदेकं निधानं निरालम्बमीशं भवाम्भोधिपोतं शरण्यं व्रजामः ।

We approach you,

Who is the real treasure-house (of virtues & merit)

Who is Himself without support from anywhere.

Who is the ship to cross the occan of wordly life;

as persons worthy of taking refuge (in you).

❑❑

SHRI GURUDEV DR. R. D. RANADE

Birth :
Jamkhandi
3-7-1886

Nirvana
Nimbal
6-6-1957

Thus Spake Gurudeo....

God Protects His Devotees :

Occasionally, God takes pleasure in .throwing His devotees in the midst of difficulties .. But, ultimately, He does ward off all evil from His Saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees and takes for Himself their lot of sorrow. His devotees, need not, therefore entertain any fear or anixety... They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them..... ...because, in fact, He fills the whole world. When death is before and behind, one should not run. For one's efforts will be of no avail. One should only invoke God, and God will come and take His devotee on His shoulders. For, who shall kill whom God saves ? Such a one may wander barefooted in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him, And God will attend upon His devotee with all happiness. It is the duty of His devotee to remember Him at every step, and then God will follow him with all happiness. He will hold His beautiful cloth as a cover to protect him from the Sun... When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body... Who else can be their friend who have no friend except God ?... When God sends down His grace, even poison may become nectar.

—Mysticism in Maharashtra. P. P. 334-335

□ □

EDITORIAL

The Dream state & Meditation

Man s existence is divided in three states viz. the wakeful state, the dream state and the state of deep sleep. Our shastras also describe the three states and say that the consciousness that enjoys the three states is the same and the soul overseas all of them. When Shree Ramanujacharya was asked about the dream state & the wakeful state he replied that the dream state is more real than the wakeful state. Answering similar question, Adi Shankaracharya had said that both states are real but the wakeful state is more real.

About the state of deep sleep, there are no two opinions. All the ten Indriyas (senses) are as if sealed off by the brain from outside influences and only those activities of internal organs are kept continuous, which are essential for keeping the man alive and to recoup the energies when he wakes up. Both the body and the mind go to sleep in the state of deep sleep. The man does not remember anything of the period of deep sleep, except that he was asleep.

Modern science is also carrying on research on the dream state. By means of the Electro-Encephelo-Graph, Psychologists have plotted curves showing the various stages of sleep viz. drowsy, light & deep as well as the two stages of wakeful state viz. excited & relaxed. They observed a strange phenomenon, through the curves, that when a man is in the

process of returning from deep sleep to wakeful state, the body is asleep but the mind is in a wakeful state. They named this state as " Paradoxical sleep". The periods of this paradoxical sleep are finite and range from 8/9 minutes to half an hour. They are scattered over the total sleep period of say, seven hours. All the dreams occur during these periods. What our shastras call the dream state, modern science calls it paradoxical sleep.

Thus, in the dream state, the body is asleep. The ten Indriyas are sealed off from outside influences, but the mind is alert and working. A sort of dichotomy occurs between body and mind and the mind enjoys an almost separate existence. What is the result ? The mind gets concentrated & powerful as it is shut off from the outside influences of a wakeful state.

What is the state of the mind of an aspirant in meditation in the wakeful state ? A man meditates and tries to still the mind into single-point concentration through mantra-japa or some other device. The first formidable task before him is to shut off the ten Indriyas from outside influences. As he tries to concentrate the mind becomes powerful & with it, the ten Indriyas also become sharper than usual. The slightest smell or the faintest sound tend to disturb his concentration. When the concentration is broken, he has to restart his exercise. Sealing off the ten Indriyas itself will take a man years to master.

What is difficult to achieve in a wakeful state by meditation, is automatically available in a dream state. Rather,

it is a feature of the dream state that the ten Indriyas are sealed off. In this context, therefore, Shree Ramanujacharya's opinion that the dream state is more real than the wakeful state is meaningful.

Can one utilise this feature of a powerful & concentrated mind, in the dream state, for furtherance one's aims whether worldly or spiritual ?

For a common man given to worldly life, this powerful state of mind gets exposed to suppressed desires & thoughts from the subconscious level. A drunkard, gambler or an householder sees things connected with his daily life. Even then, at times, there are flashes of past events or future forebodings of a clairvoyant nature, which surprises the man. A scientist who is habituated to concentrate his mind to find a solution to a problem, gets fed up in the wakeful state being unable to find a solution, keeps aside the problem to forget for some days in order to restart afresh. Within a couple of days in the dream state his powerful and concentrated mind, finds the solution flashes it across his brain and the scientist wakes up with the answer. He is surprised how it couldn't occur to him two days earlier. Scientist Kekule, who was trying to find the structure of Benzene molecule for days together, ultimately found the same in his dream. He saw six persons in his dream, dancing around a fire, holding their hands in a ring formation, suggesting a ring formula for the structure of the Benzine molecule. Two Arab boys used to sleep in a tent at night in the desert to find out whether there be an oil flow deep below the

ground surface, which they could see in the dream state. The powerful and concentrated state of mind in dream could attain clairvoyance & see the oil flow, deep down below.

There are instances of saints who had vision of God and even were given mantra for Japa, in their dream. Samarth Ramdas Swami had not met any Guru. It is said that he had the vision from Shree Rama in his dream. He got the mantra also in his dream. Similar was the case of saint Tukaram. God, deities & elevated souls find it easier to bestow a vision or a divine communication to a man in dream state, because the mind is separated from the gross body and for that moment he is 'विदेही'.

Acharya Atre, the journalist & literary figure of Maharashtra used to see Ramamurty Maharaj of Kalyan. Once Atre requested Maharaj to come to his house and that he would send his car to fetch him. He also requested him to convey to him the day convenient to him in order to send the car. Maharaj said that he will let him know when he feels like visiting his house. After a few days early in the morning, when Atre was still asleep, he suddenly felt that Rama Maruti Maharaj is standing at the gate of his bungalow. He rushed to the terrace in front of his bed room and saw down below, but Maharaj was not there. Later in the day, Maharaj came to his house and Atre asked him " how is it he couldn't send the message to him? " He said that he personally gave the message early morning. The significance of dream dawned on Atre. The message was given to him in the dream state.

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Yogi Aravind has discussed the various symbols that an aspirant sees in his meditation or dream state. These symbols help to assess the progress and determine the stage achieved in meditation. Modern science also concludes that the expression in dreams are in symbols and images, unlike by language of words in the wakeful state.

It has to be emphasized, however, that the mind has to be purified by means of Yama (Non-violence, truth, non-stealing, continence & non -hoarding) and Niyamas (cleansing the mind, satisfaction, effort, self study and surrender to God). Without which the mind in meditation or dream state enters the subconscious level and is unable to rise up to the supramental state.

Yoga-nidra is another name for the dream state or the paradoxical sleep, A child can be taught all the lessons of his study in the Yoga-nidra, when the child's mind is in a powerful and concentrated state. The lessons will be imbibed quicker and deeper than in the wakeful state. There is an instance of a Yogi, in the present generation, who taught his boy disciple, lessons of Bhagwadgeeta and other shastras in Yoga-nidra. The yogi had to start the lessons when the boy enters the dream state & also be able to attract the boy's mind to the lessons. On this background, the case of Abhimanyu, learning the war strategy of piercing the चक्रव्यूह (strategic arrangement of army), when he was still in mother's womb, appears very much real.

If the yoga-nidra can be utilised for education, a child of ten can be more learned than an adult of thirty or more. The dream state is thus real and cannot be brushed aside as mere dream. In the hands of an aspirant, who has undergone moral preparation through Yama & Niyama, it is a powerful tool to reach the fruits of meditation earlier than expected and reach the goal of Realisation.

❑ ❑

"Universality of Mystical Experience"

The comulative experience of the mystics of East and the West would prove that there is a certain amount of universality in their mystical experience. They have the same teaching about the name of God, the fire of Devotion, the nature of self-realisation, and so forth, and it is due only to an over weening supercilliousness that certain people might regard the mystics of one country or religion, as different from, or superior to, the mystics of other lands or faiths. If all men are equal before God, and if men have got the same "Deiform faculty", which enables them to see God face to face, then there is no meaning, saying that there is a difference between the quality of God-realisation in some, as contrasted with the quality of God-realisation in others. It is true that there may be physical, mental and temperamental differences, but there is no difference in the quality of their mystical intuitive realisation"

- Gurudeo Ranade

EXPERIENCE & KNOWLEDGE

Samarth Ramdas Swami used to give maximum importance to effort, experience & Direct knowledge. He emphasised that before accepting any proposition or tenet, it should be tested on the touch stone of one's own experience. He used to impress upon the disciples and seekers that even a Guru's statement be accepted only after one gets experience to the same effect as said in the statement. Experience should be the sole guide in matters of spiritualism. Spiritualism is a science based on the foundation of trans-sensory experience by one's own self.

Swami Vivekanand didn't believe in God till Ramakrishna Paramahans gave him a vision of God and he got the divine experience. True devotion cannot emerge till one gets the divine experience of the presence of the Almighty and comes face to face with the Lord.

The sages & great seekers were not satisfied by mere reading the Srutis, Smruti's & Puranas. But went through the ordeal of penance till they got the divine experience. Whether the tenets or propositions are given in Vedas, Upanishads or any book of knowledge, the final acceptance be based on one's own test of Direct experience.

The importance of Direct experience is stressed by Samarath Ramdas Swami as follows -

1) If a number of attractive words are brought together to formulate a doctrine, without the back up of experience, when the time comes to test the doctrine it proves ineffective and does not yield the expected results.

2) When one purchases gold, the essential tests have to be carried out, before it is accepted. Similarly, an experience should be accepted only after due scrutiny and discrimination.

3) One should honour only that which stands the test of experience. Replies without experience be treated as worthless refuse.

4) One should examine the words. Separate the gems of experience from the lot and set them aside for acceptance. Others be thrown away as waste.

5) Efforts without backing of experience tend to go waste. Men, who toil & toil throughout their life, ultimately fall a prey to death without attainment, as they do not know the working of the cycle of Karma (कर्म)

6) There is a vast difference between ready cash and loan; experiential knowledge and knowledge based on logical deductions; likewise, between worship by mental concentration (मानसपूजा) and direct vision of God (प्रत्यक्ष दर्शन)

7) In spiritual science, experience is the sole test. It cannot be assessed by philosophical mutations. In case of lack of experience, one should study the philosophical doctrines & through one's own scrutiny, discrimination and effort (तपस्) reach the state of experience.

8) A talk without experience is but hollow chaff leading to boredom, like weeping loudly without reason.

9) What is to be listened and what is to be searched in a talk, where the content of experience is a big zero ?

- P. D. Dharwarkar.

❑❑

Sruti-sāra-samuddharaṇā of Toṭakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

PART VIII

(104)

सदुपासनकर्मविधानपरं
न भवेदत एव हि सव्दचनम् ।
अहमस्मि शरीरमिदं च ममे –
त्यविवेकमतिं विनिवर्तयति ॥

Thus, the text about 'Existence' (i. e. 'Thou art That') is not for enjoining any act in the form of meditation on Existence'. It, however, removes the erroneous notion as "I am (this) body," "This is mine" etc.

Srī Totaka has previously shown how the meditation on Brahman like sacrifice etc. cannot lead to any permanent result. This is why it is improper to interpret the text "Tattvamasi" as enjoining meditation. In fact, the above text is considered to be one of the great statements (mahāvākyas), because it declares the highest truth i. e. the absolute non-difference between the individual self and Brahman. And the knowledge conveyed by it removes the ignorance about the true nature of the self and thereby eliminates the false notion such as " I am the body," " This is mine" etc. which is the outcome of the mixing up of the Self and the not-Self. In this way, the text *'Tattvamasi'* as it is heard in the Upaniṣad is instrumental in bringing *mokṣa* ultimately. Any attempt to interpret this text in favour of some meditation amounts to undermining its authority as the 'mahāvākya'.

(105)

सकलोपनिषत्सु शरीरभृतः
परमात्मपदैकविभक्ति तया ।
उपदेशवचांस्यनयैव दिशा
गमयेन्मतिमानभियुक्ततया ॥

In all the Upaniṣads, the great statements, where (the word denoting). the individual self is mentioned in the same case relation with the word expressing the supreme self, should be interpreted diligently in this way itself.

The mahāvākyas such as "I am Brahman" (Bṛhadāranyaka, I iv. 10), "This self is Brahman" (Māṇḍukya, I) etc. express the individual self and the supreme self in the same case relation (eka-vibhakti) and hence they aim at establishing the non-difference (abheda). Like the text 'Tattvamasi', these statements too are not for enjoining any meditation, since they do not contain a verb in the imperative mood such as *'Upāsīta'*. And since the above texts convey the non-difference between the individual self and Brahman in the primary sense only, they should not be interpreted as conveying the secondary relation (*guna-vāda*) as in "this Īsvaragupta is lion" etc. or the eulogy (*stuti*) as in "Thou art Indra" etc. Nor do these texts convey the contrary meaning i. e. the state of being the individual self for, reducing the latter to the status of the individual self is an absurdity. One has to remember all these facts while interpreting the mahāvākyas, which contain the very essence of all the Upaniṣads.

(106)

द्रविडोऽपि च तत्त्वमसीति वचो
विनिवर्तकमेव निरूपितवान ।
शबरेण विवर्धितराजशिशो -
र्निजजन्मविदुक्तिनिदर्शनतः ॥

And even Draviḍācārya has demonstrated the text "thou art that" as removing (the ignorance of the individual self) through the illustration of a prince who had been brought up by the hunter (and whose ignorance was removed by) the statement of the one who knew his real birth.

A certain prince was discarded by his parents as soon as he was born and brought up in the house of a hunter. Not knowing his princely descent, he thought himself to be a hunter and pursued the hunter's occupation and not the duties of king as he would if he knew himself to be so. However, a very compassionate man, who knew that the prince was fit for attaining a kingdom told him who he was-that he was not a hunter but the son of such and such a king, and had by some chance come to live in a hunter's house. Thus informed, the prince then gave up the notion and the occupation of a hunter and knowing that he was a king took to the path of his ancestors. Similarly, the individual self which in reality is non-different from the supreme self, appears as different from it due to the limiting adjuncts such as body, senses etc. and thinks itself to be the aggregate thereof. But when the teacher enlightens it that it is not the body etc. but the transcendent Supreme Self, it gives up its pursuit of worldly desires and is firmly convinced that it is Brahman, as the prince was of his real birth.

The above parable which illustrates how the Scriptural instruction removes the ignorance of the individual Self with the realization of its true nature is found in Śaṇkara's commentary on Bṛhadāraṇyakopaniṣad (II i. 20). The latter introduces this by saying, "Regarding this the teachers of Vedanta tradition (*Sampradāyavidaḥ*) narrate the following parable. His commentator Anandagiri states that this term *Sampradāyavidaḥ* here refers to Draviḍacarya.

Draviḍācārya was one of the noted pre-Śaṅkara Advaitins and a contemporary, of Gaudapāda, the *Paramaguru* of Sri Śaṅkara. His tradition of Vedanta, it appears, was slightly different from that of Śaṅkara. That

is the reason why his name does not occur in the succession list of early Vedānta teachers. Yet he was very highly esteemed by the latter Advaitins including Saṅkara Sureśvara, Vācaspati Miśra, Madhusūdhana Saraswatī and of course Toṭaka. And it is believed that he wrote commentaries on some Upaniṣads. (Vide "Advaita Vedanta literature, A "Bibliographical Survey" by Tangaswamy, pp. 194-195)

(107)

यत एवमतः स्वशरीरगता -
महमित्त्यविवेकमतिं सुदृढाम् ।
प्रविहाय यदक्षरमद्वयकं
त्वमवेहि तदक्षरमात्मतया ॥

In this, way, (since the text ' Thou art that' effects the removal of ignorance)' O disciple, give up the firm notion such as "I am the body", This is mine etc. and understand that Brahman which is imperishable and non-dual to be your own Self.

The notion (*aviveka-mati*) such as "I am the body" etc. is firm (*sudṛdhā*) because it is beginningless and will not end until the self-realization. Moreover, because of such notion only, one considers himself to be the doer and the enjoyer and thus it is the source of all evil. The teacher, therefore, awakens his disciple to get out of this notion and realize Brahman as his own self. And that is the real spiritual achievement.

Taking his stand on the Upaniṣadic texts such as "Tattvamasi", Śrī Toṭaka has so far established the absolute identity of the individual Self with Brahman. Now he takes up describing the nature of the two which appear as different from one another in the empirical sphere. In the next two Slokas he describes Brahman which is expressed by the term "tat" in the above text.

(108)

न मनो न मतिः करणानि च नो
न रजो न तमो न च सत्त्वमपि ॥
न मही न जलं न च वन्हिरपि
श्वसनो न नभश्च पदं परमम् ॥

That Supreme Abode (i. e. Brahman) is not the mind, nor the intellect, nor the senses; nor can It be (the three Guṇas) namely sattva, rajas and tamas; nor is It (the five elements) namely, earth, water, fire, air and space.

The Bhagavad-gītā (14.5-8) gives the following account of Sattva, Rajas and Tamas : "The nature - born qualities of *Sattva, Rajas* and *Tamas* firmly tie the imperishable soul to the body, O valiant Arjuna. Of these Sattva being immaculate, is illuminating and flawless; it binds through self-identification with happiness and wisdom, O sinless Arjuna. Again, know Rajas, which is of the nature of passion, as born of cupidity and attachment. It binds the soul through attachment to actions and their fruits, O son of Kuntī. And know Tamas, the deluder of all embodied beings, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna. " These qualities, according to sāmkhyas, are the constituents of what they call Prakṛti or pradhāna, which is the primordial cause of the world.

Brahman is of the nature of pure consciousness and infinite. Hence It cannot be the mind, etc. which are insentient and finite.

(109)

अमनस्कमबुद्धिमनिन्द्रियकं
विरजस्कमसत्त्वतमस्कमपि ।
अमहीजलवन्हयनिलाम्बरकं
परमक्षरमात्मतयाऽश्रय भोः ॥

The Supreme Brahman is beyond the mind, intellect, senses, the three qualities viz. Sattva, rajas and tamas and the five elements by name earth, water, fire, air and space. O disciple ! realize that as your own Self.

This sloka shows that Brahman has no relation whatsoever with the mind etc. because relation involves duality, while the Brahman is non-dual (advitīya)

(110)

करणानि हि यद्विषयाभिमुखं
प्रगमय्य मतिर्विषयेषु चरेत् ।
तदु जागरितं प्रवदन्ति बुधा
न तदस्ति ममेत्यवगच्छ दृशेः ॥

The wise describe that state 'waking' in which the internal organ moves about the objects of pleasure having diverted the senses towards them. This state, O disciple, is not for me, the self-luminous Atman.

Here onwards Śri Totaka starts analysing the triple stream of experience i. e. waking (*jāgarita*) dream (svapana) and deep sleep (*suṣupti*) with a view to show the real nature of the individual self. In this śloka he enquires into the nature of the waking state. During this state, the internal organ as well as the external organs, both of knowledge and action, are fully operational. In fact, the former motivates the latter. The external light etc. are the aids. And the experience is gross in nature, because it is of the objects of the outer world. This state of experience is in no way related to the inner self, though it is its underlying substrate as it is of all types of experiences.

(111)

करणानि यदोपरतानि तदा
विषयानुभवाहितवासनया ।
विषयेण विना विषयप्रप्रतिमं
स्फुरणं स्वपनं प्रवदन्ति बुधाः ॥

The state, when, the sense organs have ceased functioning and when due to the residual impressions deposited by the past experiences there is the manifestation similar to cognition of sense objects though no sense object is there, is termed 'dream' by the wise.

In the dream state the external organs have gone to rest and such lights as the sun that help them are absent. Hence there is no experience of the external world. Yet there is a dream world originated from the impressions (*vāsanā*) of waking experience. The manifestation (*sphurana*) of the dream is similar to the cognition of the external objects, because it is fashioned out of the memory of past experiences. In this state, a person appears to roam far and wide, experiencing the various sense objects. On waking, however, it is realized that no objects or roaming abouts were there in actuality. Thus, there exists nothing in dream apart from the distinct modifications of the internal organ representing the residual impressions created by the past experiences. The *Bṛhadāraṇyaka* brings out the dream state as follows :- "There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks or rivers there, but he creates the pools, tanks and rivers. Because he indeed is the creator". (IV. iii. 10). Ātman is not affected by this state as well. The creatorship spoken of in the Upaniṣadic passage quoted above for the Ātman in the case of dream is only figurative in the sense that it is the illuminer of everything. (vide Saṅkara's commentary thereon).

(112)

करणस्य धियः स्फुरणेन विना
विषयाकृतिकेन तु या स्थितता ।
प्रवदन्ति सुषुप्तिममुं हि बुधा
विनिवृत्ततृषः श्रुतितत्त्वविदः ॥

The wise who are of subdued passions and who know the inner meaning, of the Upaniṣads, declare that state deep sleep when there is no manifestation of mind, the (internal) organ, in the form of sense objects.

This śloka explains the state of deep sleep. In this state even the internal organ has stopped operating. Therefore all empirical distinctions such as knower and known here disappear. "Here a father is no father, a mother no mother, worlds no worlds, the gods no gods, the vedas no vedas..... a monk, no monk a hermit no hermit. He is untouched by good and untouched by evil for he is then beyond all sorrows of the heart" (*Bṛhadāraṇyaka*, IV. iii. 22). Thus the deep sleep is a state devoid of any distinctions whatsoever. This state too cannot taint the Ātman in any way because the latter is the very witness of the absence of all distinctions in this state.

(113)

इति जागरितं स्वपनं च धियः
क्रमतोऽक्रमतश्च सुषुप्तमपि ।
न कदाचिदपि त्रयमस्ति ममे -
त्यवगच्छ सदाऽस्मि तुरीयमिती ॥

O disciple, the three states namely, waking, dream and so the deep sleep occurring successively or unsuccessively, belong to the internal organ and never to Me, the Self, and know that I am the 'fourth'.

The expression "successively or unsuccessively" indicates that the deep sleep may occur after the dream state or vice versa. The three states waking etc. belong to the internal organ because as shown previously, the occurrence of these depends solely upon whether or not the internal organ is operating. If the internal organ is functioning along with the external organs, it is waking, if it is in action without the latter and with the help of the impressions of the past experience, it is dream; and if it is retired to rest, it is deep

sleep. However, there is one underlying reality which is the witness and the illuminer of these three changing states which alternate and differ from one another. And that is Atman and that remains unaffected and unattached even amidst these radically changing states. Hence the designation 'fourth' (*turīya* or *caturtha*)

(114)

यदु जागरितप्रभृतित्रितयं
परिकल्पितमात्मनि मूढधिया ।
अभिधानमिदं तदपेक्ष्य भवे –
त्परमात्मपदस्य तुरीयमिती ॥

This denotation 'fourth' is possible for the (Supreme) self only with reference to the three states waking etc. which have been imagined in the Self by the ignorant.

The three states, waking etc. which really belong to the internal organ are superimposed on the Self due to ignorance like the snake on the rope. In Vedānta, the Self with reference to these states of waking, dream and sleep is termed *Vaiśvānara, Taijasa* and *Prājña* respectively. It is in view of these changing states of experience that the unchanging Self which underlies them is denoted as "the fourth" (*turīya*). The characteristic of being the fourth (*turīyatva*), it should be remembered, is not an additional state over and above the three forms of the Self that appear in waking, dream and deep sleep. Thus, *turīyatva* in case of the Self is meaningful only from the empirical stand-point. From the absolute stand-point, however, the Self is pure, ever free from any attributes.

(115)

यदपेक्ष्य भवेदभिधानमिदं
परमात्मपदस्य तुरीयमिति ॥
तदसत्यमसत्यगुणश्च ततः
परिनिर्मितवारणचेष्टितवत् ॥

(The three states) with regard to which the name 'turiya' (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i. e. mind) just like the gestures of an artificial elephant.

An artisan can fashion an elephant in a stone or wood. Watching such an artificial elephant, people may make use of such expression as "this elephant walks gracefully or moves its trunk to and fro". What is appreciated here is the artistic skill of an artisan. In fact, there is neither the elephant nor its so-called movements. In the same way, with reference to the three states of a person we say "This individual self is waking, dreaming or sleeping". But these states really belong to the internal organ i. e. mind which brings, about the individualhood for the Self and not to the self itself which is the eternal consciousness. Because what is unreal or illusory cannot belong to what is ultimately real. The movements of an illusory, snake in the rope-snake illusion, for instance, cannot belong to the rope. That the three states of waking, dream and sleep are unreal is evident from the fact that they sometimes appear and sometimes vanish away. And an entity appearing some time and disappearing some other time like water in the mirage, is not real. The self on the other hand persists in all the states and at all times as the witness thereof. That the internal organ too is unreal is shown in the very next sloka.

(116)

गगनप्रमुखं पृथिवीचरमं
विषयेन्द्रियबुद्धिमनःसहितम !
जनिमज्जगदेतदभूतमिति
श्रुतयः प्रवदन्त्युपमानशतैः ॥

The Upaniṣads speak of this artificial universe consisting of (the five elements) beginning from space to earth along with sense objects, senses, intellect, mind etc. as unreal through hundreds of illustrations.

The illustrative examples put forward in such Upanisadic texts as" ..... the modification has speech as its origin - a mere name, as the clay alone it is true" (*Chāndogya*, VI-i-4) establish the entire mass of created objects as having no existence apart from the Brahman. This clearly shows that Brahman, the supreme cause alone is real and the rest is illusory. Moreover, what is artificial is subject to decay at one point of time or the other and hence not ultimately real. The internal organ is no exception to this since it is a part and parcel of the world-spectacle.

(117)

कफपित्तसमीरणधातुधृतं
कुशरीरमिदं सततं हि यथा ।
प्रभवप्रभृतिप्रलयान्तमिदं
जगदग्निरवीन्दुधृतं हि तथा ॥

Just as this worthless body is always supported by the three humours namely, kapha, pitta and vāta, this world from origin to dissolution is held by fire, sun and moon.

This śloka onwards S´ri Totaka sets forth several arguments based on well-known examples as well as Scriptures to prove the illusoriness of the world.

The three humours (dhātus) namely, *kapha, pitta* and *vāta*, generally translated as phlegm, bile and wind respectively, are the key elements of the body according to the Āyurveda. Any dis-order among these dhatus would seriously affect our health. Their perfect balance, however, keeps our body sound. Hence they are said to sustain the body. Likewise, fire, sun and moon are the source of light and energy for this world. The absence of these would virtually reduce this world to darkness. Thus they are said to lend sustenance to this world right from creation (*prabhava*) to dissolution (*pralaya*). Even these luminaries are shown as unreal transcendentally. Then, what to speak of the sense-objects, senses, mind etc. which are supported by them.

(To be continued .....)

- **Dr. Mahesh Hampiholi.**

❑❑

SWAMI VIVEKANAND
on
"THE TEACHER OF SPIRITUALITY"

"Every soul is destined to be perfect, and every being, in the end, will attain to that state. Whatever we are now, is the result of whatever we have been, or thought, in the past, and whatever we shall be in the future will be the result of what we do or think now. But this does not preclude our receiving help from outside; the possibilities of the soul are always quickened by some help from outside, so much so, that in the vast majority of cases in the world, help from outside is almost absolutely necessary. Quickening influence comes from outside, and that works upon our own potentialities, and then the growth begins, spiritual life comes, and man becomes holy and perfect in the end. This quickening impulse, which comes from outside, cannot be received from books ; the soul can receive impulse only from another soul, and from nothing else. We may study books all our lives, we may become very intellectual, but in the end we find we have not developed at all spiritually. It does not follow that a high order of intellectual development always shows an equivalent development of the spiritual side of man; on the other hand, we find cases almost every day where the intellect has become very highly developed at the expense of the spirit.

Now, in intellectual development we can get much help from books, but in spiritual development, almost nothing. In studying books, sometimes we are deluded into thinking that we are being spiritually helped, but if we analyse ourselves, we shall find that only our

intellect has been helped, and not the spirit. That is the reason why almost every one of us can speak most wonderfully on spiritual subjects, but when the time of action comes, we find ourselves so woefully deficient. It is because books cannot give us that impulse from outside. To quicken the spirit, that impulse must come from another soul.

That soul from which this impulse comes is called the Guru, the teacher, and the soul to which the impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth of religion takes place. " The speaker of religion must be wonderful, so must the hearer be, " and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come, and not otherwise. These are the real teachers, and these are the real students. Besides these, the others are playing with spirituality, just having a little intellectual struggle, just satisfying a little curiosity, but are standing only on the outward fringe of the horizon of religion. There is some value in that ; real thirst for religion may thus be awakened; all comes in course of time. It is a mysterious law of nature, that as soon as the field is ready the seed *must* come, soul wants religion, the transmitter of religious force must come. " The seeking sinner meeteth the seeking Saviour." When the power that attracts in the receiving soul is full and ripe, the power which answers to that attraction must come.

But there are great dangers in the way. There is the danger to the receiving soul of mistaking its momentary emotion for real religious yearning. We find that in ourselves. Many times in our lives, somebody

dies whom we loved; we receive a blow; for a moment we think that this world is slipping between our fingers, and that we want something higher, and that we are going to be religious. In a few days that wave passes away, and we are left stranded where we were. We oft-times mistake such impulses for real thirst after religion, but so long as these momentary emotions are thus mistaken, that continous, real want of the soul will not come, and we shall not find the "transmitter."

So, when we complain that we have not got the truth, and that we want it so much, instead of complaining, our first duty ought to be to look into our own souls, and find whether we *really* want it; in the vast majority of cases we shall find that we are not fit; we do not want; there was no thirst after the spiritual.

There are still more difficulties for the "transmitter." There are many who, though immersed in ignorance, yet, in the pride of their hearts, think they know everything, and not only do not stop there, but offer to take others on their shoulders, and thus "the blind leading the blind, they both fall into the ditch." The world is full of these; everyone wants to be a teacher, every beggar wants to make a gift of a million dollars. Just as the latter is ridiculous, so are these teachers.

How are we to know a teacher then ? In the first place, the sun requires no torch to make it visible. We do not light a candle to see the sun. When the sun rises we instinctively become aware of its rising, and when a teacher of men comes to help us, the soul will instinctively know that it has found the truth. Truth stands on its own evidences; it does not require any other testimony to attest it; it is self-effulgent. It penetrates into the inmost recesses of our nature, and the whole universe stands up and says, "This is Truth." These are the very great teachers, but we can get help from the lesser ones also; and as we ourselves are not

always sufficiently intuitive to be certain of our judgment of the man from whom we receive, there ought to be certain tests. There are certain conditions necessary in the taught, and also in the teacher.

The conditions necessary in the taught are purity, a real thirst after knowledge, and perseverance. No impure soul can be religious; that is the one great condition; purity in every way is absolutely necessary. The other condition is, a real thirst after knowledge. Who *wants* ? That is the question. We get what-ever we want–that is an old, old law. He who wants, gets. To want religion is a very difficult thing, not so easy as we generally think. Then we always forget that religion does not consist in hearing talks, or in reading books, but it is a continuous struggle, a grappling with our own nature, a continuous fight, till the victory is achieved. It is not a question of one or two days, of years, or of lives, but it may be hundreds of lifetimes, and you must be ready for that. It may come immediately, or it may not come in hundreds of lifetimes, and we must be ready for that. The student who sets out with such a spirit finds success.

In the teacher we must first see that he knows the secret of the Scriptures. The whole world reads Scriptures, Bibles, Vedas, Korans, and others, but they are only words, external arrangement, syntax, the etymology, the philology, the dry bones of religion. The teacher may be able to find what is the age of any book, but words are only the external forms in which things come. Those who deal too much in words, and let the mind run always in the force of words, lose the spirit. So the teacher must be able to know the *Spirit* of the Scriptures. The network of words is like a huge forest in which the human mind loses itself and finds no way out. The various methods of joining words, the various methods of speaking a beautiful language, the various methods of explaining the *dicta* of the Scriptures, are only for the enjoyment of the learned.

They do not attain perfection; they are simply desirous to show their learning, so that the world may praise them, and see that they are learned men. You will find that no one of the great teachers of the world went into these various explanations of texts; on their part there is no attempt at "text-torturing", no saying "this word means this, and this is the philogical connection between this and that word". You study all the great teachers the world has produced, and you will see that no one of them goes that way. Yet *they* taught, while others, who have nothing to teach, will take up a word and write a three-volume book on its origin and use. As my master used to say, what would you think of men who went into a mango orchard, and busied themselves in counting the leaves, and examining the colour of the leaves, the size of the twigs, the number of branches, and so forth, while only one of them had the sense to begin to eat the mangoes? So leave this counting of leaves and twigs, and this note-taking, to others. That work has its own value in its proper place, but not here, in the spiritual realm. Men never become spiritual through such work; you have never once seen a strong spiritual man among these "leaf-counters." Religion is the highest aim of man, the highest glory, but it does not require "leaf-counting. "If you want to be a Christian, it is not necessary to know whether Christ was born in Jerusalem or Bethlehem or just the exact date on which He pronounced the Sermon on the Mount; you only require to *feel* the Sermon on the Mount. It is not necessary to read two thousand words on when it was delivered. All that is for the enjoyment of the learned. Let them have it; say amen to that. Let *us* 'eat the mangoes.'

The second condition necessary in the teacher is that he must be sinless. The question was once asked to me in England by a friend. "Why should we look to the personality of a teacher?--We have only to judge of what he says, and take that up". Not so. If a man wants to teach me something of dynamics, or chemistry,

or any other physical science, he may be of any character; he can still teach dynamics, or any other science. For the knowledge that the physical sciences require is simply intellectual and depends on intellectual strength; a man can have in such a case a gigantic intellectual power without the least development of his soul. But in the spiritual science it is impossible from first to last that there can be any spiritual light in that soul which is impure. What can such a soul teach? It knows nothing. Spiritual truth is purity. "Blessed are the pure in heart, for they shall see God". In that one sentence is the gist of all religions. If you have learnt that, all that has been said in the past, and all that it is possible to say in the future, you have known, you need not look into anything else, for you have all that is necessary in that one sentence; it could save the world were all the other Scriptures lost. A vision of God, a glimpse of the beyond, never comes until the soul is pure . Therefore in the teacher of spirituality, purity is the one thing indispensable; we must see *first* what he *is*, and *then* what he *says*. Not so with intellectual teachers; there we care more for what he says than what he is. With the teacher of religion we must first and foremost see what he is, and then alone comes the value of the words, because he is the transmitter. What will he transmit, if he has not that spiritual power in him? To give a simile-If this heater here is hot, it can conveys heat vibrations, but if not, it is impossible to do so. Even so is the case with the mental vibrations of the religious teacher which he conveys to the mind of the taught. It is a question of transference, and not of stimulating only our intellectual faculties. Some power, real and tangible, goes out from the teacher and begins to grow in the mind of the taught. Therefore the necessary condition is that the tacher must be true.

The third condition is motive. We should see that he does not teach with any ulterior motive, for name, or fame, or anything else, but simply for love, pure

love for you. When spiritual forces are transmitted from the teacher to the taught, they can only be conveyed through the medium that can convey them. Any other motive, such as gain or name, would immediately destory the conveying medium therefore all must be done through love. One who has known God can alone be a teacher. When you see that in the teacher these conditions are fulfilled, you are safe; if they are not fulfilled, it is unwise to accept him. There is a great risk, if he cannot convey goodness, of his conveying wickedness, sometimes. This must be guarded against; therefore, it naturally follows that we cannot be taught by anybody and everybody.

The preaching of sermons by brooks and stones may be true as a poetical figure, but no one can preach a single grain of truth until he has it in himself. To whom do the brooks preach sermons? To that human soul only, whose lotus of life has already opened. When the heart has been opened it can receive teaching from the brooks, or the stones, it can get some religious teaching from all these; but the unopened heart will see nothing but brooks and rolling stones. A blind man may come to a museum, but he comes and goes only; if he is to see, his eyes must first be opened. This eye-opener of religion is the teacher. With the teacher, therefore, our relationship is that of ancestor and descendant; the teacher is the spiritual ancestor, and the disciple is the spiritual descendant. It is all very well to talk of liberty and independence, but without humility, submission, veneration, and faith, there will not be any religion. It is a significant fact that where this relation still exists between the teacher and the taught, there alone gigantic spiritual souls grow, but in those who have thrown it off, religion is made into a diversion. In nations and churches where this relation between teacher and taught is not maintained, spirituality is almost an unknown quantity. It never comes without that feeling; there is not one to transmit, and no one to be transmitted to, because they are all

independent. Of whom can they learn? And if they come to learn, they come to *buy* learning. Give me a dollar's worth of religion; cannot I pay a dollar for it? Religion cannot be got that way!

There is nothing higher and holier than the knowledge which comes to the soul transmitted by a spiritual teacher. If a man has become a perfect Yogi it comes by itself, but it cannot be got in books. You may go and knock your head against the four corners of the world, seek in the Himalayas, the Alps, the Caucasus, the Desert of Gobi or Sahara, or the bottom of the sea, but it will not come, until you find a teacher. Find the teacher, serve him as a child, open your heart to his influence, see in him God mainfested. Our attention should be fixed on the teacher as the highest manifestation of God, and as the power of attention concentrates there, the picture of the teacher as man will melt away, the frame will vanish, and the real God will be left there. Those that come to truth with such a spirit of veneration, and love–for them, the Lord of truth speaks the most wonderful words. "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground". Wherever His name is spoken that place is holy. How much more so is a man who speaks His name, and with what veneration ought we to approach a man out of whom come spiritual truths! This is the spirit in which we are to be taught. Such teachers are few in number, no doubt, in this world, but the world is never altogether without them. The moment it is absolutely bereft of these it will cease to be, it will become a hideous hell, and will just drop. These teachers are the fair flowers of human life, and keep the world going; it is the strength that is manifested from these hearts of life that keeps the bonds of society intact.

Beyond these is another set of teachers, the Christs of the world.These Teachers of all teachers represent God Himself in the form of man. They are much higher;

they can transmit spirituality with a touch, with a wish, which makes even the lowest and most degraded characters, saints in one second. Do you not read of how they used to do these things? They are not the teachers about whom I was speaking; they are the Teachers of all teachers, the greatest manifestations of God to man; we cannot see God except through them. We cannot help worshipping them, and they are the only beings we are bound to worship.

No man hath "seen" God, but as He is manifested in the Son. We cannot see God. If we try to see Him we make a hideous caricature of God. There is an Indian story that an ignorant man was asked to make an image of the God Shiva, and after days of struggle, he made an image of a monkey. So, whenever we attempt to make an image of God we make a caricature of Him, because we cannot understand Him as anything higher than man, so long as we are men. The time will come when we transcend our, human nature, and know Him as He is, but so long as we are men we must worship Him in man. Talk as we may, try as we may, we cannot see God except as a man. We may deliver great intellectual speeches, become very great rationalists, and prove that these tales of God are all nonsense, but let us come to practical common sense. What is behind this remarkable intellect? Zero, nothing, simply so much froth. When next you hear a man delivering great intellectual lectures against this worship of God, get hold of him and ask him what is his idea of God, what he means by " omnipotence", and "omniscience", and "omnipresent love", and so forth. Beyond the spelling of the words, he means nothing, he cannot formulate an idea, he is no better than the man in the street, who has not read a single book. That man in the street, however, is quiet and does not disturb the world, while the other man's arguments cause disturbance. He has no actual perception, and both are on the same plane. Religion is realisation, and you must make the sharpest distinction between talk and realisation. What you

perceive in your soul is realisation. Man has no idea of the Spirit, he has to think of it with the forms he has before him. He has to think of the blue skies, or the expansive fields, or the sea, or something huge. How else can you think of God? So what are you doing, in reality? You are talking of omnipresence, and thinking of the sea. Is God the sea? A little more common sense is required. Nothing is so uncommon as common sense, the world is too full of talk. A truce to all this frothy argument of the world. We are by our present constitution limited and bound to see God as man. If the buffaloes want to worship God, they will see Him as a huge buffalo. If a fish wants to worship God, it will have to think of Him as a big fish. You and I, the buffalo, the fish, each represents so many different vessels. All these go to the sea to be filled with water according to the shape of each vessel. In each of these vessels is nothing but water. So with God. When men see Him, they see Him as man, and the animals as animal- each according to his ideal. That is the only way you can see Him; you have to worship Him as man, because there is no other way out of it.

Two classes of men do not worship God as man the human brute who has no religion, and the Paramahamsa(highest Yogi), who has gone beyond humanity, who has thrown off his mind and body, and gone beyond the limits of nature. All nature has become his Self. He has neither mind nor body, and can worship God as God, as can a Jesus or a Buddha. They did not worship God as man. The other extreme is the human brute. You know how two extremes look alike. Similar is the case with the extreme of ignorance and the other extreme of knowledge; neither of these worships anybody. The extremely ignorant do not worship God, not being developed enough to feel the need for so doing. Those that have attained the highest knowledge also do not worship God-having realised and become one with God. God never worships God. Between these two

poles of existence, if any one tells you he is not going to worship God as man. take care of him. He is an irresponsible talker, he is mistaken; his religion is for frothy thinkers, it is intellectual nonsense.

Therefore, it is absolutely necessary to worship God as man, and blessed are those races which have such a "God-man" to worship. Christians have such a God-man in Christ; therefore, cling close to Christ; never give up Christ. That is the natural way to see God; see God in man. All our ideas of God are concentrated there. The great limitation Christians have is that they do not heed other manifestations of God besides Christ. He was a manifestation of God, so was Buddha, so were some others, and there will be hundreds of others. Do not limit God anywhere. Pay all the reverence that you think is due to God, to Christ; that is the only worship we can have. God cannot be worshipped; He is the immanent Being of the universe. It is only to His manifestation as man that we can pray. It would be a very good plan when Christians pray, to say " In the name of Christ". It would be wise to stop praying to God, and only pray to Christ. God understands human failings and becomes a man to do good to humanity. "Whenever virtue subsides and immorality prevails, then I come to help mankind", says Krishna. He also says, "Fools, not knowing that I, the Omnipotent and Omnipresent God of the universe, have taken this human form, deride Me, and think that cannot be". Their minds have been clouded with demoniacal ignorance so they cannot see in Him the Lord of the universe. These great Incarnations of God are to be worshipped. Not only so, they alone can be worshipped, and on the days of their birth, and on the days when they went out of this world, we ought to pay more particular reverence to them. In worshipping Christ I would rather worship Him just as He desires; on the day of His birth I would rather worship Him by fasting than by feasting-by praying. When these are thought

of, these great ones, they manifest themselves in our souls, and they make us like unto them. Our whole nature changes and we become like them.

But you must not mix up Christ or Buddha with hobgoblins flying through the air, and all the sort of nonsense. Sacrilege! Christ coming into a spiritualistic *Seance* to dance! I have seen that pretence in this country. It is not in that way that these manifestations of God come. The very touch of one of them will be manifest upon a man; when Christ *touches*, the whole soul of man will change, that man will be transfigured just as He was. His whole life will be spiritualised; from every pore of his body spiritual power will emanate. What were the great powers of Christ in miracles, and healing, in one of His character? They were low, vulgar things that He could not help doing because He was among vulgar beings. Where was this miracle-making done? Among the Jews; and the Jews did not take Him. Where was it not done? In Europe. The miracle-making went to the Jews, who rejected Christ, and the Sermon on the Mount to Europe, which accepted Him. The human spirit took on what was true, and rejected what was spurious. The great strength of Christ is not in His miracles or His healing. Any fool could do those things, fools can heal others, devils can heal others. I have seen horrible demoniacal men do wonderful miracles. They seem to manufacture fruits out of the earth. I have known fools and diabolical men tell the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. These are powers, truly, but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty, gigantic love, and the words of truth which He preached. The action of healing men at a glance is forgotten, but His saying "Blessed are the pure in heart", that lives to-day. These words are a gigantic magazine of power, inexhaustible, so long as the human mind lasts. So long as the name of God is not forgotten these words will roll on, and on,

and never cease to be. These are the powers Jesus taught, and the powers He had. The power of purity; it is a definite power. So in worshipping Christ, in praying to Him, we must always remember what we are seeking. Not those foolish things of miraculous display, but the wonderful powers of the spirit, which makes man free, gives him control over the whole of nature, takes from him the badge of slavery, and shows God unto him.

Taken from
Lecturers of **SWAMI VIVEKANAND.**
-- *Ed.*

❑ ❑

FOUR PURUSHARTAHAS

The four *purusharthas* are *dharma, artha* (wealth), *Kama* and *moksha* (final) liberation from *samsara.*

Dharma is divided into *Karmas* of three kinds; *nitya* (daily) *Naimittika* (specific occasions) and *Kamya* (for attaining special objectives). The fruits they yield are not permanent or immediate. *Yagas, Gangasnanam, Siva aradhana,* for example, do not yield their fruits immediately, but sometimes after a series of births. *Sastra,* however says that *Satkarma* always yields fruit.

Artha is wealth. If wealth is utilised in the performance of good and noble actions, that is, in *dharmic* ways, then it becomes a real *purushartha.*

Kama means the aspiration for *dharma* and its fruits. While the term also covers sensual desires, it is righteous aspiration that is a true *purushartha.* The Bhagavan says in the *Gita; Dharmāviruddho bhuteshu Kāmosmi Bharatarshabha.*

Moksha is liberation from *samsara,* that is from bonds that bind you to the transient, ephemeral things of the world.

- H. H. Sri Sacchidananda Siva Abhinava Narsimha Bharati

Gurudeo Ranade on Mysticism of Karnatak Saints

PART II

(Part I appeared in Oct-Dec. '95 issue)

In this description of the spiritual Charkha Sharifsaheb is imitating what his compeer Mohemmadan weavers of the Uttar Pradesh have equally brilliantly said in their Hindustani songs. One of them is Kabir and the other is Dadu. I shall give here a short comparative account of the teachings of these three great weaver saints. To begin with we are told by Sharif Saheb that we must fix our Asna like a stable pedestal. On that pedestal two strong poles should be erected capable of holding the Charkha. These two poles are the Ravi and the Shashi.....the Ida and the Pingala.... of the physiological body. Then that Charkha should be set in motion with its spokes held in position by, the cords of the ten Vayus. All the dross and all the knots should be taken away from the cotton and a pure sliver should be produced. (ಕಸರನೆ ಕಳೆದು and ಕಳಿಗಳ ತೆಗೆದು.) Dadu in a similar strain advises us to drive away all the dross from the cotton of the human body. सब फ़ावर काढ़ा रे सब घावर काढा रे When the Charkha has been set in motion for a sufficient period, then says Sharifsaheb, a spirodal might be taken out of the spindle and then made use of in preparing a hank or a skein. ಪಟ್ಟೀ ಸುತ್ತವ್ವಾ Incidentally it may be said that the spirodal might be either conical or cylindrical or even spheroidal in its structure and may be useful for the 'Patti' in any shape or form. Then the spinning should go on continuously with the help of the hollow and light handle of Bhakti. ಭಕುತಿ ಎಂಬೋ ಕೊಳವಿಯ ಹಿಡಿದು. There is one point, however, in Kabir, which ought to be specifically mentioned. ಅಷ್ಟ ಕಂವಲದಲ ಚರಖಾ ಡೋಲೇ अष्ट कमलदल चरखा डोले । It is not one single wheel which rotates as in Sharifsaheb. There is a whole galaxy of eight

Chakras which running in simultaneous revolution produces a phenomenon which is wonderful. Now those who have studied Yogic physiology know that there are eight such Chakras. ..... the 'Mooladhar,' the 'Swadhishtan,' the 'Manipur,' the 'Andahat' and so forth. When all these eight wheels are set in motion synchronously what a wonderful phenomenon it would make ! Mahatma Gandhi was very much influenced by this song of Kabir. and the poem ಝೀನೀ ಝೀನೀ ಬೀನೀ ಚದರಿಯಾ झीनी झीनी बीने चदरिया holds an honourable place in his Ashram Bhajanavali. Dadu's song ಕೋರಿ ಷಾಲ ನಭಾದೇರೇ कोरी शाल नभा देरे is in no way less important than that of Kabir. And it might find a suitable place in the next edition of the Ashram Bhajanavali. To return to our account of Sharifsaheb we may note that he asks the spinning woman to concentrate, her attention only on the spinning movement and not allow it to be diverted even for a single moment by the motions of the passersby or be interested in returning their look. This also is the advice of the great Patanjali and the Bhagavad Gita where we are asked to fix our mind on a single object. e. g. the tip of the nose ಸಂಪ್ರೇಕ್ಷ್ಯ ನಾಸಿಕಾಗ್ರಂ ಸ್ವಂ ದಿಶಾಕ್ಷ್ಯಾವ ಲೋಕನಮ್ संप्रेक्ष्य नासिकाग्रं स्वंदिशाक्ष्यावलोकनम Then Sharifsaheb tells us that we must exactly count that there are 21600 threads or breaths in that Patti. If we miss one there will be a misconnection between the threads in the warp resulting in a missing or broken end in the cloth woven. This is exactly the point on which Dadu lays stress in his song. In the process of weaving the divine garment no thread or breath should be allowed to break. If any one gets disconnected it should be immediately joined to another ಜ್ಯೂಂ ಟೂಟ ತ್ಯೂಂ ಜೂಡ ज्यों तूटे त्यों जोडे। Dadu further advises us to use vital breath and love of God as warp and woof in weaving the divine garment. ಪ್ರೇಮ ಪ್ರಾಣ ಲಗಾಯೀ ಧಾಗ್ಕ ಪ್ರೇಮ प्राण लगायै धागै। The saint of Umadi used to expound the idea in a similar way when he said that our breath should be tied to our love of God in the process of meditation. ಪ್ರೇಮ ಪ್ರೀತೀನೇ ಬಾಂಧಾವೇ प्रेम प्रीतीने बांधावे । Dadu also tells us that the springing up of divine emotions in the depths of the heart corresponds to the colorful internal movements in the weaving machine.

ಅಂತರ್ಗತಿ ರಂಗ ರಾತಾ अंतर्गति रंगाराता I also refer to a famous Marathi song where the weaving is done not by the weaver, but by God, Himself for the weaver. ಕಬೀರಾಚೇ ವಿಣತೋ ಶೇಲೇ। ಕೌಶಲ್ಯೇಚಾ ರಾಮ।। कबीराचे विणतो शेले कौसल्येचा राम. In general however, it may be said that it is only when the spinner's function is finished that the weaver's function begins. The spinner must send his spindle to the weaver. And then the weaver must produce a very beautiful pitambar, a beautiful rich. golden-coloured garment. Instead of calling the woven garment pitambar like Sharifsaheb, Dadu calls it a ಗಹರ ಗಜೀನಾ. गहर गजीना. Kabir has called it the Chaddar. What should the weaver do with this woven garment ? He should offer it to his Lord as the final act of dedication. There lies the termination of his endeavour. One might compare the utterance of Sharifsaheb on this head, ಕೃತ್ತಿವಾಸ ಶಿಶುನಾಳಧೀಶನಿಗೆ ಮುಟ್ಟಿಸಿ ಮುಕ್ತ ಪಡೆಯವ್ವಾ, by Offering our action to the Lord, one should get liberated, with that of Dadu ಸಾಂಯೀಕೇ ಮನ ಭಾವ್ಯೆ साईं के मन भावै This act of dedication can also be seen in the last utterance upon earth of the saint of Nimbargi : ಅಪ್ಪಾ ಗುರುರಾಯಾ ನಿಂದು ನಿನಗೆ ಒಪ್ಪಿತು. Oh Gururaya, you have been given what is yours. This body which you had given to me, Oh Lord, I have given it back to you in the same condition in which you gave it to me. So says Kabir also. ಸಾಂಯಿ ಕೋ ಸಿಯತ ಮಾಸ ದಸಲಾಗೇ साईं को सीयत दिस लागे । It took months for God to weave this garment which I have worne well in my self will. I have used it. The gods and sages and other celestial creatures have made it dirty. ಓಢಿಕೇ ಮ್ಯಲೀ ಕೀನ್ಹೀ ಚದರಿಯಾ ओढी के मैली किन्ही चदरिया Kabir has worne it very carefully about himself and has returned it to his Lord - the Maker of his body - in the same condition in which it was handed over to him unsoiled, pure and uncontaminated. ಜ್ಯೋಂ ಕೀ ತ್ಯೋಂ ಧರದೀ ಇನ್ಹೀ ಚದರಿಯಾ ज्यों की त्यों धर दी इन्ही चदरिया ।

(The song ಕುರುಬರೋ ನಾವು ಕುರುಬರೋ Shepherds, we are shepherds. might well be regarded as an illustration of an ethico-social parallelism in as much as it seeks to develop certain virtue in ourselves which we are expected to develop

in society. Students of Plato's Republic know how there is a psycho-ethico-politicial parallelism in his Republic. Coming to our song proper we may say at once that it seeks to refer to the moral and mental improvement which a man has to make inside himself. But at the same time as an extension of its application he wants the society also to be cured of its diseases. So what these evils are I shall note down, in a few sentences. In the first place we must remember that it is a shepherd in whose mouth this song has been put. That poet is Kudaluresh. Christ called himself a shepherd of his sheep. The saint of Nimbargi lived the life of a shepherd. It is a very sublime function to live in the midst of innocent sheep, to go to the recesses of the mountains and to contemplate on God when the sheep are taking their physical food on the pastures. Now primarily there are 21600 such sheep he says. This evidently means 900 x 24 which means 21600 breaths in the whole day at 15 breaths per minute. Now let not any one of these sheep be misled. There are certain rams. As the poem says ಮೂರು ಆರು ಹತ್ತು ಟಗರುಗಳು three, six, ten rams. These are evidently the 'Trigunas' the 'Shadvikaras' the 'Dashendriyas' which make their disappedrance in the flock. (ಮರಯಾಗಿ ಹೋದವು) And they spread mischief all round. So the sheep become scattered. Where the sheep are resting together in their enclosures there is a sort of oily stinkiness about the *Malamutra* of these sheep. (ಬಹು ಜಿಡ್ಡು ನಾರುವದು) The shepherd has to bear all that. (ಹಳೆಯ ದೋಷದ ರಗಟಿ ಎಳಕೊಂಡು) He has to drag along with the ragged over-cloth which bears all the impressions of the dirt and the oily stinkiness of the sheep. And yet he says let the upper lands remain empty; let the adjacent lands become waste ; let a wolf come and take away my whole flock of sheep. Oh ! 'Bhalakshahar' But let me not forget Thy presence inside and outside even for a single moment.

So far then about the individual aspect of the import of this poem; but the same thing applies to society also. As there are some bad emotions, in man which entrench themselves in the subconscious, similarly there are some bad elements in society which entrench themselves in the general social structure and make their disappearance. A

great spiritual teacher has to take charge of his vast flock. Buddha had to do that ; Christ had to do that ; Mahatma Gandhi had to do that. He has to bear the dirt and the dung of his disciples and to bear with their sins. He has to live in the midst of stinkiness and carry the entire flock of his disciples along his way. It does not matter to him what ideologies influence the peoples and the nations adjacent to his own whether on hills or on plains. But his one fervent prayer to God is that his own nation might be led God-ward. This is the only ideal for which he lives and dies.

I now proceed to consider three types of mystic, the psychological type, the contemplative type and the active type. These will be discussed in the next three Padas. The first of these belongs to the great saint of the Bijapur district- *Mahipati.*

Viz. the song : ಕಣ್ಣಾರೆ ಕಂಡವು ಚಿನ್ಮಯನ

Mahipati first tells us that the spirit appears before us as an Eye before the eye; and the vision of such an Eye brings on merit. It must be remembered that it was on account of the cumulation of previous merit that the Eye was ever seen at all. But when the Eye has once stood before the eye it brings in further merit. It seems always so. After this process of vision we have the process of audition. Mahipati tells us that God is identified not merely with the object of audition but with the process of audition. And the result is that after such accumulation of these auditions we have, what as the poem says an experience of an accumulation of sounds of different quality. I remember very well when I visited the math of Shri Kadasiddha near Kolhapur a quarter of a century ago a number of different kinds of bells of different kinds of timber and pitch and resonance massed together in one lump in such a way that when one bell was struck the whole concourse of bells was struck, produced the sound 'Gehla' which probably Mahipati speaks of. Such a cumulative noise is one of the noises which falls to the lot of the aspiring mystic. After vision and audition we have got what Mahipati very happily calls the vision of

the Godhead : ಆಡುತ ಮಾಡುತ ಅಡಗುತಲಿಹುದು, Playing, doing, disappearing, God comes on playing like a child. This is the experience of so many different saints of the different provinces of India. Tukaram, e. g. had an experience of this kind when he describes the Murti of God as ನ ಸಂವರಿ ಆಲೀ ಬಾಳವೇಷೇ ಜವಳೀ न संवरी आली बाळवेषे जवळी Purandardas also talks about God as Koosu (ಕೂಸು) in his famous Pada. ಕೂಸು ಕಂಡಿರ್ಯಾ Have you seen the child ? The great woman saint of Jath, Shivalingavva, has composed a fine poem entitled ಮಗಾ ಹುಟ್ಟಿದವ್ವಾ ಎನಗೊಬ್ಬ ಮಗಾ ಹುಟ್ಟಿದವ್ವಾ Then ಮೂಡುತ it makes its appears; then also (A child is born to me; then it appears, then also ಅಡಗುತ it plays)

It makes its disappearance. Such a kind of drama God plays before the vision of the aspiring mystic. ದಿಸೇ ತವ, ತವ ಲಪೇ, ಲಪೇ ತವ, ತವ ಆಭಾಸೆ दिसे तव, तव लपे, लपे तव, तव आभासे। Says Jnaneshwar. So when these experiences, have been attained Mahipati speaks of a peculiar phase which I might call the paradox of spiritual experience. Students of ethics have known that there is a co-called paradox of hedonism. If you pursue pleasure you will never get it ; you will get it if you do not pursue it. Similarly if you try to see God He will disappear ; but if you turn your face away from Him He will appear before you in the other direction as did Krishna before Arjuna which has been so beautifully described in the eleventh chapter of Jnaneshwari. It is not merely if you go to touch God he will refuse to be touched says Mahipati like Ramadas who says ಧರೂ ಜಾತಾ ಧರಿತಾ ನಯೇ धरू जाता धरिता नये । His subtle movements he will not bring to the notice of the aspirant. This is very familiar to all those who have been living a life of devotion to God. when, all of a sudden, unheard of and unseen movements from God of which we know nothing, bring about the object at which we have aimed. And so Mahipati says that in this manner it remains in its own foundational glory. You cannot any further characterise it than calling it the glory of the foundation. It remains in its own substratal glory refuses to be seen or heard or touched or its movements watched. Finally, Mahipati says that this vision of God remains stationary before the mystic when he

is in the company of the saints. When alone to himself his mind may not be so, equitable or equipoised; but when he is in the company of the saints it remains absolutely stationery, unchanging, unmoving and equanimous which may well be regarded as the height of spiritual experience. Mahipati say he saw such a vision of God in his heart.

I now proceed to consider another type of mystic viz., the contemplative. I have spoken already about the psychological type. I shall now speak about the contemplative.

The contemplative differs from the psychological in laying stress more or less on philosophic thought. As before in the last verse, in the present song from the great sage Bhavatarak, we have a reiteration of the experience ದೃಷ್ಟಿಯೊಳಗೆ ದೃಷ್ಟಿ ನಿಂತಿತು. Eye has remained before eye. when the Eye has stood before the eye then a great phenomenon occurs : the world disappears ; The vision of the Eye before the eye implies an absolute destruction of the vision of the world. A second point which Bhavatarak stresses is properly a philosophic one : and it is very interesting to see how he gets his clue from the Samkhya philosophy and improves upon it : ಐದು ಮಂದಿ ಕೂಡಿ ಬಂದರು, ಕೂಡಿ ಬಂದು ಐದಕ್ಕೈದು ಆಗಲದಾದರು. First came five & then they produced twenty five. He tells us that to begin with, there were the five elements and as Samkhya philosophy says, these five produce the twentyfive and yet Bhavatarak tells us these twenty-five did not remain disparate. They remained one, unified. In such a unity in complexity he tells us that he became all the twenty-five. And carrying our memory back to old scriptures, Bhavatarak tells us that when he as an individual spirit made his appearance in this world, he descended into this complex of these twenty-five elements so much so that he ultimately identified himself with these twenty-five. This phenomenon of the descent of the spirit into this complex of entities we are familiar with in Aristotle, in the Bible and even in the Vedas. Aristotle talks of a godlike activity from without coming to inhabit this complex of different elements. The Bible tells us that God breathed into the nostrils of man the breath of life and vivified a tenement of clay. And in the

Vedas we have a famous utterance ಅಸ್ಥನ್ವಂತಂಯದನಸ್ಥಾಬಿಭರ್ತಿ अस्थन्वंतं यदनस्याबिभर्ति । The boneless soul made a boney tenement for himself. He came and inhabited this house of bones. In this conception of Bhavatarak, the contemplative mystic, we have got an idea of the descent of the spirit into the complex of the different elements in such a way that the individual unity is produced. Then we are told by Bhavatarak that when this individual spirit realises its own nature 'Karma' and 'Dharma' come to an end. Now these terms - Karma and Dharma have very often been used by Kannada mystics, and I shall explain their meaning presently. All the actions of this life and of the past one cease to have any effect. ಧರ್ಮವೆಲ್ಲ ತೂಗಿ ನಿಂತಿತು. (The swing of Dharma remained still).

Dharma in the manner of a swing went up and down, swayed to and fro and having exercised itself fully ultimately came to a stand-still and remained motionless. In this way Karma and Dharma cease to have any effect for that mystic. A great question is asked in the Vedant whether Karma stops functioning in the case of a realiser; We have got two different opinions. According to one it does, and according to the other it does not ಪ್ರಾರಬ್ಧ ಕರ್ಮಣಾಂಭೋಗಾ ದೇವ ಕ್ಷಯಃ प्रारब्ध कर्माणाम, भोगात् एव क्षयः । says Badarayana ಹರೀಕೃಪೇ ತ್ಯಾಚಾ ನಾಶ ಆಹೆ हरीकृपे त्याचा नाश आहे । says Eknath. Bhavatarak like Ekanath says that these ultimately come to stand still and the result is that the mystic enjoys Tushti in the midst of Srishti. Misery ceases to have any effect for him. He finds this Srishti full of creative joy so much so, he asks, to whom shall I now communicate this experience ? How is it possible for me to express by word of mouth what beatific joy I feel in the contemplation and the realisation of the absolute spirit? Finally, in a couple of famous lines Bhavatarak tells us that after the spiritual realisation he saw a new glory in the world. It seemed as if there was a regeneration or a re-creation of world. The whole world from the earth up to the top of the mountain seemed full of the emaculate spirit. Bhavatarak thus seems to be a healthy type of the

contemplative mystic far away from the pessimistic philosopher. He finds his beatific joy in his association and contemplation of the world.

I now come to consider the final type of mystic, viz. the active. This poem has been composed by a saint called Kalmeshwar. As I told you at the beginning this Kalmeshwwar has been regarded as a contemporary of Shri Basveshwar and as having lived in the village of Hippargi, whatever this may be, the poem which he has composed is a great one. ಸದ್ಗುರು ಸಾಕಿದ ಮಾದ್ದಾನಿ (intoxicated elephant of the spiritual teacher)

We are told here that the active type of mystic is like an intoxicated elephant fed and nourished by his spiritual teacher. Many great religious teachers have spoken of a mystic occasionally getting this sort of spiritual intoxication. ಜಗಾತ ಪಿಶಾಚ ಅಂತರೀ ಶಹಾಣಾ । ಸದಾ ಬ್ರಹ್ಮೀ ಜಾಣಾ ನಿಮ್ನಗತೇ जगांत पिशाच्च अंतरी शहाणा । सदा ब्रह्म जाणा निम्न गते ॥ : says Tukaram. Narad in the Bhakti sutras reiterates the same idea in his utterance ಯಲ್ಲಬ್ಧ್ವಾ ಮತ್ತೋ ಭವತಿ, ಸ್ತಬ್ಧೋ ಭವತಿ. यऱ्ब्ध्वा मत्तो भवति । स्तब्धो भवति and so on ಆಠಪಹರ ಝೂಮತ ರಹೆ ಆಠ ಪ್ರಹರ ಝುಮತ ರಹೆ says Kabir. The intoxicated, of whom Kalmeshwar speaks, first does one great social function. It lifts up many of its compeers which have fallen and been struggling in the pit of samsar. in the manner in which this tamed elephant brings out of the pit other elephants which have been made to fall into it, because they were too intoxicated and needed to be tamed, famished almost to this point of death, so that this tamed elephant might bring them out. This is what on the Mysore side in known as the Khedda operation. Now this intoxicated elephant, this saint first performs the function of Uddhar. It is one of his primary functions to lift up those who have fallen into the pit, he himself being trained to lift other elephants out of the pit by his spiritual teacher or by God. A second function which Kalmeshwar speaks of in regard to this elephant is not the poor inactive and pessimistic function which is generally attributed to a saint, but a realistic and a very active one. Evil is real; we can not negate it or the

various forms in which it expresses itself. The great Kanarese mystics speak of 'Ashtamadas'. It is the function of this intoxicated elephant to pulverise the Ashtamadas to powder. He breaks asunder 'kama' and 'Krodha' and the entire host of such evil elements. He does not consider how high or hard; he breaks them in twain as soon as he sees these evil operations. So we must remember that there is a destructive element in the function of such an intoxicated elephant. Evil must be destroyed; we must not put up with it. It must be trodden on and surmounted. At the same time it should be noted that there is a vein of realism here. We have to live realistically in the world as our great modern politicians speak of. We are not allowed to live idealistically ; we must live realistically. Another function which this active saint of Kalmeshwar does is he takes his stand in a place where four roads meet in a such a way as to block all the four roads. He does not allow any person to go from any one direction to another like a police-man. Whenever there were riots in U. P. or elsewhere we have seen the operations of the Police when they took their stand upon the 'Chaurah' making it impossible for any man to go any where. So this intoxicated elephant does not allow any passage from one road to another. Particularly it blocks the ways of birth and death. Whether we might not call this a good element is a question, especially because he does take his stand, no doubt, at a place where the different roads meet; but he puts a stop to the further processes of birth and death. So probably even this destruction hides in it a constructive element. Then there is a further point about such an elephant in Kalmeshwar. After he has destroyed evil; he begins to enjoy the bliss that lies in himself. And as there are always physiological expressions corresponding to psychological emotions, what physiological expression can we find in this intoxicated elephant who is enjoying bliss ? He first looks at the sky, and every aspirant knows what this means. He swallows up his 'Prana'; he fully utilises his 'Prana' for the purpose of spiritual meditation. Then he moves along producing a sonorous sound. And finally, and this is the most wonderful part of the expression. He describes the figure AUM by his trunk on the back-ground of his four - cornered brain, If you look at an elephant

he has four big bumps on his forehead and his brain seems as if it is situated on the frontal side instead of at the top in between the four lobes. On the back-ground of his frontal bumps we know how an elephant in great bliss describes the figure of AUM. This probably what led Jnaneshwar at the beginning of his great work to identify the figure AUM with the elephant-God Ganesh and both with the Atmarupa - ಓಂ ನಮೋ ಜೀ ಆದ್ಯಾ । ವೇದಪ್ರತಿಪಾದ್ಯಾ । ಜಯ ಜಯ ಸ್ವಸಂವೇದ್ಯಾ । ಆತ್ಮರೂಪಾ ॥ ದೇವಾ ತೂಚಿ ಗಣೇಶೂ.....॥ ॐ नमोजी आद्या । वेदप्रतिपाद्या । जय जय स्वसंवेद्या । आत्मरूपा । देवा तूंच गणेश ॥ Finally, Kalmeshwar tells us that the only object of the vision of such an elephant is the Pranama Swaroopa.' He looks nowhere else. The vision of the gracious Lord is the only thing that he has got before himself so much so that by the continuity of this vision in beatific joy before his eyes, he becomes ultimately identified with the lustrous Atman himself.

These eight poems give the spiritual pilgrim's progress from a contemplation of the nature of what philosophy is, to the meeting of the great spiritual teacher who communicates to him the method of meditation, which accompanied by certain physiological processes and being carried on, on the ethico-social level, results in producing three different types of mystics, viz., the psychological, the contemplative and the active. In fact, such a description of the teachings of the Karnatak saints might well be regarded as almost An Epitome of their whole Teaching.

(Concluded)

(Condensed from Lectures of Gurudeo Ranade)

- P. D. Dharwarkar

❑ ❑

The ideal disciple is more than camphor; he lives and makes his teacher live.

- Gurudev Ranade

Sri Sankarācārya's Atmānātma - Viveka

(Continued from last issue)

(16)

शमादि - षट्कं नाम शम-दमोपरति--तितिक्षा समाधान श्रद्धा ॥ १६ ॥

The group of six things is (1) Śama (control of mind) (2)Dama (Control of Senses) (3) Uparati (cessation) (4) Titikṣā (forbearance) (5) Samādhāna (Concentration), and (6) Śradhā (Faith) (16).

These six things like Śama, etc. are explained in the sections that follow.

(17)

शमोनाम अंतरिंद्रिय - निग्रहः । अंतरिंद्रियंनाम मनः । तस्य निग्रहः श्रवण - मनन - निदिध्यासन - व्यतिरिक्त - विषयेभ्यः निवृत्तिः । श्रवणादौ वर्तमान त्वं वा शमः ॥१७॥

Śama means the control of the inner sense (antarindriya). The inner sense means the mind. Its control means its abstinence from things other than Śravaṇa, manana, and nididhyāsana (meditation). Or Śama means engrossment (of the mind) in Śravaṇa etc. (17)

There are two types of sense - organs - internal or inner and outer or external. External sense-organs are those that are present on the external part of the body and that grasp external objects like sound, form, etc. e. g. eyes, ears, nose, etc. Internal sense-organ is that which is present inside the body and which apprehends internal objects like pain, pleasure, thoughts, etc. e. g. mind.

Generally inner sense - organ is taken to be the same as antaḥkaraṇa; but in the present work, Saṅkarācārya makes a distinction between the antaḥkaraṇa (see section 47) and antarindriya. In his opinion, the mind is the internal sense (antarindriya) (See the present section 17), while the term Anthakarṇa stands for mind, citta, intellect and egoism.

In day to day business the mind reaches the external objects via the external sense-organs. This outward motion of the mind must be stopped and it must get engrossed in Sravaṇa, manana, and meditation inrespect of the self. Then only there can be the control of the mind, such control of mind is here called Sama. Saṅkarācārya gives a second explanation of Sama namely the actual engrossment of the mind in Sravaṇa etc.

Now the terms Śravaṇa etc. are explained in the sections which follow.

(18)

श्रवणं नाम षड्विधालिंगैरशेष वेदान्तानामद्वितीय वस्तुनि तात्पर्यावधारणम् ॥१८॥

Śravaṇa (श्रवण) means the definite understanding or ascertainment that the purport of the Vedāntic i. e. Upaniṣadic texts is (to establish) the non-dual thing (i. e. Brahman or Ātman), with the help of six fold marks or criteria (18).

Here Śravaṇa does not stand for mere listening to or hearing about the Self, it stands for definite knowledge derived after a close study of the Upaniṣadic texts.

The term Vedānta stands for the last portions of the Vedas i. e. Upaniṣads. These Upaniṣadic texts treat of a variety of subjects. Hence the question arises what is the main teaching of the Upaniṣads ? what is their exact aim?

In other words, what is the purport of the Upaniṣads ? According to Saṇkarācārya the purport or aim of the Upaniṣads is to establish only one unique reality namely the non-dual Brahman or Ātman. That the self is the only real, and that it is one without a second is the purport of the Upaniṣads.

Now Sravana is nothing but the definite knowledge that the purport of all the Upaniṣads is the assertion of the non-dual thing i. e. Brahman / Ātman.

But how are we to decide the purport of the Upaniṣads? The reply is : There are six marks or criteria or proofs (linga) to fix the purport of an entire work or its any section.

These six marks / criteria are stated and explained by Saṅkarācārya in the following sections 19-25. Then the explanation of Sravaṇa will be complete. After that Sankarācārya explains the terms manana and nididhyāsana in sections 26-27. Then he returns back to the explanation of Dama etc. from the group of six things.

(19)

षड्विध-लिंगानि तु उपक्रमोपसंहाराभ्यास-फलापूर्वतार्थ

वादोपपत्त्यारव्यानि ॥१९॥

The six fold marks or proofs are called or known as (I) Beginning and conclusion / end (2) Repetition (3) Fruit or result (4) Newness (5) Eulogatory statement, and (6) Logical reasoning (19).

There can be many topics in a book, a short treatise or a section or a chapter of a book. Still there can be one principal or prominent topic of discussion. In order to decide or fix that chief topic or the purport, there have been enumerated six signs/ marks/proofs or criteria. They are beginning, etc. They are now explained in the following sections.

Here one is to remember that the beginning and the conclusion constitute only one proof. Abhyāsa is repetition or a repeated statement. Phala (fruit) stands for the aim or the purpose.

How the purport can be fixed with the help of these six marks is shown by Sankarācārya in connection with the sixth chapter of the Chāndogya Upaniṣad. That this chapter makes an assertion about the non-dual Brahman or Ātman is known with the help of these six marks.

(20)

प्रकरण-प्रतिपाद्यस्यार्थस्य तदाद्यंतयोरूपपादन -
मुपक्रमोपसंहारौ । यथा छांदोग्ये षष्ठाध्याये प्रकरण - प्रति -
पाद्यस्याद्वितीयवस्तुनः एकमेवाद्वितीय मित्यादौ
ऐतदात्म्यमित्यन्ते च प्रतिपादनम् ॥२०॥

The mark called the beginning and conclusion means assertion or presentation of the subject matter or topic which is going to be treated or discussed in a specific prakarana (Chapter, section) at its beginning as well as at its conclusion. For example in the sixth chapter of Chāndogya Upaniṣad, there is a mention or statement of the non-dual thing (which is Brahman or Ātman) which is going to be discussed in that chapter at the commencement as 'one without a second', etc. and at the end as 'This entire world is pervaded by the self', etc. (20)

The first proof out of the six is explained and illustrated in this section 20.

The word prakaraṇa (प्रकरण) has many meanings in Sanskrit language. Here the word is used in the sense of a particular division or portion or section or a chapter of a book. The sixth chapter of Chāndogya Upaniṣad is cited here as a prakaraṇa.

Chāndogya is one of the oldest Upaniṣads and is considered to be one of the fundamental Upaniṣads for the Vedānta philosophy.

(21)

प्रकरण-प्रतिपाद्यस्य तन्मध्ये पौनःपुन्येन प्रतिपादनमभ्यासः । यथा तत्रैवाद्वितीय - वस्तुनोमध्ये तत्त्वमसीति नवकृत्वः प्रतिपादनम् ॥२१॥

(The proof) Abhyāsa stands for the repeated mention or statement, in the mid-portion (of that Prakaraṇa), of the subject matter which is being treated of in that prakaraṇa. For example, therein (i. e. in the sixth chapter of Chāndogya Upaniṣad) at the middle part, there is nine times mention of the non-dual thing (i. e. Brahman or Ātman), in the form 'Thou art that ' (21).

The main topic of the sixth chapter of Chāndogya Upaniṣad is Brahman or Ātman; and it is repeated in the sentence 'Thou art that'. Here in this sentence 'thou' stands for the individual soul and 'that' stands for the Supreme non-dual Self. The sentence emphasises the non-difference or identity of individual soul with the non-dual highest Self. And there is the repetition of this non-dual Self, in the middle portion of that chapter.

(22)

फलं तु प्रकरण-प्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य वा तत्र श्रूयमाणं प्रयोजनम् । यथा तत्र तत्र आचार्यवान् पुरुषोवेद', 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये' इति आद्वितीय - वस्तु ज्ञानस्य तत्प्राप्तिः प्रयोजनं फलं श्रूयते ॥२२॥

Fruit (phala) means :- The purpose mentioned by the Vedic scripture, at the respective (or proper) places, of the knowledge of the self or of the continuous practice of the actions (performed to gain that knowledge of the Self). For example :- Therein (the sixth chapter of the Chāndogya Upaniṣad) are statements like - 'A man who has a preceptor or a spiritual teacher comes to know (the Self), 'so long as he is not freed (from the bonds of the body), (till then) there is a delay in his case to become one with the Self or Brahman;

but later on (i. e. after death) he obtains Brahman or becomes the same as Brahman. (in the latter statement) the obtainment of the non-dual thing (i. e. Ātman or Brahman) is mentioned by the Vedic scripture as the purpose of the knowledge of the non-dual thing. (Now) that purpose is the fruit (22).

In the sixth chapter of the Chāndogya Upaniṣad the purpose is mentioned to be pertaining to the knowledge of the Self or practice of actions for that knowledge of the Self. That is to say :- The purpose related to the knowledge of the Self or the purpose of Sravaṇa, etc. practised for securing the knowledge of the Self is mentioned.

A teacher is absolutely essential for a spiritual aspirant to secure the knowledge of the Self. Under his able guidance a man can secure self realisation.

Now it is to be remembered here :- Suppose A spiritual aspirant realised the Self, after receiving instructions from the preceptor. But he does not die immediately; he continues to live till he completes the enjoyment of the fruits of actions (in the past) begun in the present life (prārabdha). Then after death, after getting released from the bondage of the body, he becomes identical with Brahman.

(23)

अपूर्वता तु प्रकरण-प्रतिपाद्यस्याव्दितीय - वस्तुनः प्रमाणान्तराविषयीकरणम् । यथा तत्रैवाव्दितीय - वस्तुनो मानान्तराविषयी करणम् ॥२३॥

Apūrvatā means :- Not to subject the non-dual thing which is being discussed in the prakaraṇa to any other means of knowledge. For example :- (In the sixth chapter of Chāndogya Upaniṣad) the non-dual thing has not been subjected to any other means of knowledge (23).

According to the Philosophical systems of the Pūrvamīmāṁsā and the Vedānta of Saṅkarācārya the scripture is that which informs us about a thing or a matter which is not known from any other source of or means of knowledge (ajnāta - jnāpakam Śāstram). That is, a subject which is not known with the help of means of knowledge like perception, inference, etc. is known only from Sruti or Vedic Scripture.

Now, the reality of Brahman or the Self cannot be known from any means of knowledge like Perception, etc. The knowledge of the Self is given only by Sruti or the Vedic scripture. Now, the mark Apūrvatā is nothing but the absence of knowledge of Brahman with the help of means of knowledge other than Sruti. In other words, the criterion Apūrvatā indicates the fact that the knowledge of Brahman is to be derived only from Vedic scripture. Hence one is not to try to secure the knowledge of Brahman with the help of means of knowledge other than Sruti or Veda.

(24)

प्रकरण-प्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः । यथा तत्र उत तमादेशमप्राक्षो येन अश्रुतं श्रुतं भवति अमतं मतं अविज्ञातं विज्ञातमिती अव्दितीय-वस्तु–प्रशंसनम् ॥२४॥

Arthavāda is occasional praise or praise at various places of the subject - matter which is being treated of in the prakaraṇa. For example :- There (in the sixth chapter of Chāndogya Upaniṣad) there is a statement 'Have you asked (of your teacher) about that instruction by which the unheard becomes the heard, the not-thought-over becomes, the thoght-over, and the unknown becomes the known?' Herein there is the praise or glorification of the non-dual thing (namely Brahman or Ātman) (24).

Arthavāda is nothing but glorification or praise which is employed to point out the significance or the importance of the matter under discussion.

In the above-mentioned statement from the Chāndogya Upaniṣad, the praise is suggested indirectly. The direct praise can be stated thus :- By the knowledge of Brahman, the unheard becomes the heard, the not-thought-over becomes the thought-over, and the unknown becomes the known.

(25)

प्रकरण-प्रतिपाद्यार्थ- साधने तत्र श्रूयमाणा युक्तिरूपपत्तिः । यथा तत्र सौम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञानं-स्याद् वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यमित्यादौ अव्दितीय-वस्तुसाधने विकारस्य वाचारम्भणमात्रत्वे युक्तिः श्रूयते ॥२५॥

Upaptti is the (logical) reasoning stated there to establish or to prove the subject-matter which is being discussed in the prakaraṇa. For example: There (in the sixth chapter of Chāndogya Upaniṣad) is this statement: "O child, all effect of or things made of clay are known (or apprehended) with the help of only one lamp of clay; an effect or a modification is a mere name based on the words (or on speech); (the cause of the earthen things) is the earth only (and) that alone is true", In sentences like these the Vedic Seripture has stated the reasoning namely 'an effect is only a name based on words in order to establish the non-dual thing i. e. Brahman (25).

Upapatti is logical reasoning or inference (with an illustrative example). One has to prove with reasoning the subject-matter which is being treated of. Otherwise mere statements or assertions will not be convincing.

Now the reasoning used in the sixth chapter of the Chāndogya Upaniṣad is this :- Here, Āruṇi is expounding to his son the knowledge of the Self. In his opinion the Self or Brahman is the material cause of the universe, and the universe is not different from its cause namely Ātman / Brahman. In order to prove or establish this assertion, he enunciates the law of cause and effect, which states that the effect in principle is of the nature of its cause, that the effect

is really not different from its cause. In order to support this, he cites the illustrative instance of the clay the material cause and the things made of the clay its effects. Now from the clay are made various things like horses, elephants, jars, pots, etc. In appearance these things appear to be different from the clay, but in actuality they are nothing but clay only. In that case then, if the clay as the cause is understood, it means that all the effects of the clay are known; for the effects or the modifications of the clay are not different from the clay. The names given to the effects like jars, elephants etc. made from the clay are merely based on words. The words are different; due to different words, the things made from the clay may seem different, yet those things are not different from the clay. Hence we can say :- In earthern things the earth which is their material cause is alone true/ real, because the being or existence of earthern things is of the nature of earth only.

On the analogy of the material cause clay and its effects, we have to say :- From Ātman (with the Nescience as the limiting adjunct) are produced all things in the universe. These things with different names bestowed on them appear to be different from Ātman. But that difference is based on words only; in those things Ātman/Brahman alone which is their cause is the true thing; the existence or being of the worldly things is of the nature of Ātman only. That is to say, Ātman alone is the true thing everywhere; everything else is nothing but the play of words. In brief, we can say that the universe sprung from Ātman is non-different from its cause namely Ātman. Now here is complete the full discussion of the concept of Śravaṇa. Thus Śravaṇa is the definite knowledge, decided with the help of the six marks, that the purport of all Upaniṣadic text, is (to show that) the non-dual thing namely Ātman/Brahman is the only reality.

(26)

मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तार्थानुगुणयुक्तिभि -
रनवरतमनुचिंतनम् ॥२६॥

Manana means the constant reflection on the non-dual thing (Ātman) heard from or stated by Vedic scripture, with the help of logical reasons used in consonance with the meaning of the Vedāntic texts or Upaniṣad (26).

Śravaṇa leads to the definite knowledge that Brahman or Ātman alone is the true or real non-dual things. Now, to constantly think over that Ātman is the Manana. The process of thought implies the use of logical reasoning. But it must be noted here that any reasoning will not do. The reasoning must follow the Vedic scripture; the reasoning must be in accordance with the Vedic scripture or Vedāntic texts. And hence Manana stands for that constant thinking over the self, with the help of reasoning, which is not against or contrary to the Vedic scripture, but which is in agreement with Vedāntic texts. That reasoning which goes counter to Śruti is unbridled and runs amuck, and often it involves mutual contradictions; with such reasoning nothing can be decided as definite or certain; such reasoning leads to mere confusion; hence such reasoning is useless. Hence only that reasoning which is in consonance with Vedāntic texts is to be employed.

(27)

विजातीय देहादि - प्रत्यय-रहिताद् विजातीयवस्तु सजातीय प्रत्यय-प्रवाहो निदिध्यासनम् । अस्यार्थः । विजातीय - देहादि - बुध्यन्त जड-पदार्थ-निराकरणेन सजातीयाव्दितीय-वस्तु विषय-प्रत्यय प्रवाहीकरणं निदीध्यासनमित्यर्थः ॥२७॥

Nididhyāsana is : a stream of homogeneous cognitions of that thing (i. e. Ātman) which is dissimilar to or different from (the body, etc), without the awareness of the body, etc. which are heterogeneous or dissimilar (to the Self). This means :- Setting aside the inanimate or non-sentient things beginning with body and ending with intellect which are heterogeneous (to the Self), to maintain a constant flow of homegeneous or similar cognitions of the non-dual thing (i. e. the self) means nidhidhyadāsana or meditation (27).

The Self or Brahman is the only one thing that is existence-sentience-joy. On the contrary, the body, the sense organs, mind, and intellect which are other than the Self are non-sentient, and hence are dissimilar or heterogeneous, to Ātman or Brahman. Now, it is known from Śravaṇa and Manana that the Self is completely different from the body etc. which are heteregeneous to the Self. Hence a man desirous of salvation has now to recede back or withdraw from the knowledge of heterogeneous things and to have cognitions related to the Self only. The cognition related to the Self only is a homegeneous cognition. The unhindered, obstacle less, state of the continuous homogeneous cognitions of the non-dual thing namely the Self means the constant unbroken stream of similar cognitions, and that is called Nididhyāasana or constant meditation. Nididhyāasana is nothing but an uninterrupted stream of homogeneous cognitions of the self that I am the self or Ātman; and there is in this stream no cognition such as I am the body, etc. In other words :- To undertake meditation (Nididhyāasana) means to maintain the stream of homogeneous cognitions of the self, setting aside the non-sentient objects beginning with the body upto the intellect which are dissimilar to the self. In brief absence of awareness of anything other than the self. or constant continuous awareness or cognition of the self only is the profound meditation (Nididhyāasana).

Here ends the discussion of Śama which involved the treatment of Śravaṇa, Manana and Nididhyāsana.

(To be continued.....)

Prof. **Dr. K. V. Apte,** Sangli

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Book - Review

Pāncarātra Samhitās and early Vaiṣṇava theology

by Mitsunori Matsubara

Pub. : Motilal Banarasidass, Delhi 1994

Pages xix + 287, Price Rs. 250.

The author of this learned work is a Japanese scholar, who is working as professor of Indology at the Koyasan University, Japan, where he teaches Sanskrit and Hindu religious thought. The original version of this work was prepared as a doctoral thesis at Harvard University (U.S.A.). The present book consists of two parts. Part one is related to the earliest phases of theoretical Pāncarātra in Vaiṣṇavism especially from a view point of the original text, while part two contains, as a direct example of a more or less fully developed form of the doctrinal theology, a full and critical annotated translation of the first seven chapters from the Ahirbudhnya Samhitā.

In the religious trend of early Vaiṣṇavism the Pāncarātra was an important and flourishing cult and had a huge corpus of canonical texts known as the Pāncarātra Samhitā-s. The Pāncarātra Samhita-s provide crucial information on the early development of Vaisnava theology. The word Pāncarātra is derived from the Pāncarātra-yajna-kratu of Nārāyaṇa mentioned in the Satapatha Brāhmaṇa (13.6.1.1). Pāncarātra is the name of the sacrifice that enabled Puruṣa Nārāyaṇa to attain both transcendence and immanence at the same time. The word Pāncarātra is seen in the Nārāyaṇīya section of the Mahābhārata (12.336.76).

The Ahirbudhnya Samhitā shows a clear proximity to Pāśupata Saivism. According to that text Visnu is known as Siva among the Pāśupatas (p. 23). The original Pāncarātra Śāstra had a Pāśupata portion, and from this portion Ahirbudhnya as Pāśupati Siva built up the Pāśupata doctrine. The tendency to include the Pāśupata system within the scope of the Pāncarātrika-s goes back to the time of the Nārāyaṇīya (Mahābhārat 12.330.41.71) The praise of Siva by Nārada is seen in the beginning of the Ahirbudhnya Samhita as follows - " Homage to you, who assume the eight

forms viz, earth, water, fire, air, space, the moon, the sun and the Ātman."

The followers of the Pāncarātra Āgama-s were called Ekantins to indicate not only their monotheistic doctrine, but also their attitude of worshipping God. The Pauṣkara Samhitā explicitly prohibits the worship of Rudra (p. 24). The Sātvata Samhitā prohibits the mixed ways of worshipping God. The Pāncarātra was a religious system held by the Sātvata tribe. The sect designation probably had its origin in an epic and Puranic tribal name Sātvata belonging to the Yādava clan. Sātvata, Pauṣkara and Jayākhya are the three important Samhitās and are together called Ratna-traya.

As in the case of almost every religiophilosophical school in ancient India, the Pāncarātrika-s also adopt Upaniṣadic Brahman as their 'highest principle', ultimate cause of all causes' and 'supreme reality'. But it is not an integral part of this popular religious system, which centres on the idea of a personal active God. Brahman is at best a nominal and metaphysical principle, which can hardly appear in liturgial contexts of these Samhitā-s. At times the transcendental and personal aspects are apparently considered to be interchangeable. According to these samhita-s God is non-doer (akartṛ) and therefore cannot play an active role in the creation of this world. Creative activity is entirely entrusted to His Sakti personified and worshipped as goddess Laxmi.

The metaphysical voidness of Brahman is only one aspect, for we know that it is also infinite. These two concepts, void and infinite, when fused into one, can have a strong and positive consequence. When any given number is divided by zero, the result is infinity. This arithmetical formula allows, though only from the theorematic point of view, an equivalent that infinity when multiplied by zero can stand for any finite number. While formless as the transcendent, Brahman is immanent in this world and manifests Itself in all holy and great objects of worship. This reconciles the transcendent and the immanent dimensions.

Since the Pāncarātra is a devotional liturgical school, the theme of worship and meditation is evidenced in innumerable places. The popular aspect of Vaiṣṇavism, in

general, is such as to allow everybody to worship God, provided that the worshipper has devotion. God must possess concrete form, for otherwise the Supreme God, who is basically transcendent and formless, would for ever remain beyond the reach of people and be estranged from their religious emotion.

One of the primary purposes of the Pāncarātra theology is to recommend the worship of the personal God, as it is easier than that of the non-personal. The latter requires a great deal of intense intellectual application and cannot be pursued by everybody. God responds to the prayers of his devotees by granting his grace. It is this relation that lies behind the rite of pūjā. God is reciprocally accessible by means of faith and devotion.

The theoretical doctrine of the Pāncarātra is almost inseparably bound up with cosmogony. The most salient and unique part of the Pāncarātra cosmogony concerns the four manifestations of God, namely Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha. These are called Vyūha-s. In the theory of the Pāncarātrika-s the actual evolution of this world begin with the fourth Vyūha i. e. Aniruddha and the other three remain behind as being the higher stages (p. 122) Cosmogony includes the evolution and also the dissolution of the world.

The Pāncarātra doctrine is closely related to the Bhāgavatā movement. The latter came to be expressed in the notion of the Avatāra-s. The Avatāra theory is the idea of personalization of the non-personal God. It is so effectively inclusive that many other creeds embracing even local and totemic divinities were brought together and collectively identified as Vaiṣṇavism (P. 142).

This book gives good information regarding the extent of Pāncarātra Samhitās and early Vaiṣṇava theology. At the end there is an exhaustive Bibliography which enhances the value of the book

- Dr. **B. R. Modak**
Dharwad - 580 001.

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7/96

Quarterly Report

FOR THE PERIOD ENDING 30-06-1996

The A. C. P. R. Belgaum had arranged Sri Gurudeo Ranade Memorial Lectures 1996 in the Gurudeo Mandir, Hindwadi Belgaum during the period from 11-05-1996 to 15-05-1996 daily from 05-30 P. M. to 07--30 P. M. Dr. Vyasanakere Prabhanjanacharya M. A. Ph.D., Professor and Head of Department Sanskrit Government Arts College Bangalore, delivered lectures in Kannada on all the five days, on Srimad Bhagavad-geetha Sankhyayoga Chapter II. The audience usually big in number enjoyed the function of lectures series with full devotion. Audience from various parts of Belgaum city from all walks of life, attended and enjoyed the function which ended on 15-05-1996 with meditation. Bhajan and Arati.

Sri. Radha Soami Satsang Beas Belgaum Branch, an institution for spiritual uplift of man had arranged satsang in the Gurudeo Mandir on 26-05-1996. 09-06-1996 and 16-06-1996. The function was well attended. Bhajan, arati and intensive meditation was performed, by the devotees who attended the Satsang function.

Parama Poojya Brahmanadacharya Swami Gomantaka Vibhusan Haturli Math Goa, gave a talk on Dasabodh in the Gurudeo Mandir on 28-05-1996. The function was well attended.

The function of Punyatithi of Sri Gurudeo Dr. R. D. Ranade, was celebrated in the Gurudeo Mandir Hindwadi, Belgaum as usual for five days from 02-06-1996 to 06-06-1996, on a grand scale.

This year about 60 to 70 sadhakas from distant places attended the function, in addition to about 30 to 40 local people, who performed intensive meditation followed by Bhajan and arati. Discourses of eminent scholars, highlighting the philosophy and Sampradaya of Sri Gurudeo Dr. R. D. Ranade were also arranged during the saptaha. on 06-06-1996, the Sadhakas offered flowers on the Padukas of Sri Gurudeo and the function ended with mahaprasad.

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